





So long therefore as man retains the image of God, so long will the reason remain in all its strength for inflicting this punishment on him who defaces it. It is a law consonant to the law of nature. Whether arson, highway robbery, or any other crime, except murder, should be punished with death, we would not contend. Punishment in all cases should be in proportion to the crime committed. And as murder is unquestionably the greatest crime which man can commit against his fellow man, it should be threatened with the greatest punishment to deter man from committing it. As in the world of nature, the "greatest seas are hung opposite the greatest mountains to balance them, so in the moral world, Death should be opposed to Murder, to counterpoise it."

SCRIBTOR.

## BOSTON RECORDER.

FRIDAY, JULY 16, 1841.

## VOLUME CIRCULATION IN BOSTON.

This important movement is now exciting intense interest in the city. Nearly all of the Congregational and Baptist churches have been addressed, and have pledged their co-operation. Two crowded united meetings have been held in Park street, and Baldwin Place churches, at which most of the Pastors of these denominations expressed their cordial approval of the enterprise, and their earnest desire for its success.

On Sabbath evening last, a meeting of a deeply interesting and profitable character was held in Park St. Church. As early as 7 o'clock that large edifice was filled. Prayer was offered by Rev. Dr. Jenks, and addresses made by Rev. Messrs. Cook, Bliss, Phelps, Anderson and Kirk.

Rev. R. S. Cook, Secretary, stated that he came to Boston on the invitation of the respected Committee here, leaving important engagements at New York and elsewhere, and had now addressed 13 congregations on the Sabbath, and several at their church meetings; and that 186 gentlemen had volunteered to carry forward the distribution. The efforts to supply this city with the religious books of the American Tract Society are a part of a grand scheme to furnish this country and the world, with a religious literature. The "Saint's Rest" of Baxter, which we propose to place in the families of Boston, is the same book that we seek to deposit, and have deposited in the palace of the king, and the huts of the peasantry of Greece. The same "Pilgrim's Progress" which is to be introduced here, we give to the Bedouin Arab and the Sandwich Islander, in the language of each; and the "Mother at Home," we can place beside the mother's "at home" in Russia, Turkey and Sweden. 'Tis true, the work is but commenced; but even now the circulation of 1,600,000 such volumes in our own land, and the preparation of 1366 publications—including 109 volumes—in 93 different languages abroad, and their wide diffusion, gives an earnest of what may be done when the church shall arise in the strength of God, to give the Gospel to the world.

It is a common remark in a commercial city, that we "cannot find time to read." Is there, then, time to think, or pray, or prepare for heaven? Or will commercial men ever find time to die? No time to read! Why, a member of a church in this city, who made this objection, was asked how many newspapers he read? He replied, "I take the 'Post' and 'Atlas' and 'Courier,' and when the mail comes in I read the 'Journal of Commerce' and 'Commercial Advertiser,' and Bennett's 'Herald' (3) and in the evening the 'Mercantile' &c., and of course I read our two Religious Papers!" And yet I said his Pastor, "you complain of want of time to read—you read enough to make a volume every day!" The difficulty lies more in the taste than in the time.

So much has been said about Baxter and Flavel, and Doddridge, that the community verily think they are familiar with their works, and have them in their possession; when a careful examination of the mass of libraries would show a sad want of them. A respected deacon once returned disheartened from his district, and said he would purchase the Library, if he did not possess so many of the books already. Mr. C. offered to take them all, and pay for them that they might be given to the destitute—he shortly came back with one volume, which he had procured only three months before, and the only one he possessed! Repeating this incident an evening or two since, a venerable deacon of one of these churches said that "his case had been hit exactly; he had them all, but on hearing the sermon, he went home and searched his house, and could find only an old copy of 'Pilgrim's Progress.'"

Mr. C. suggested that each church should establish a concert of reading; i. e. fix upon a particular book, like the 'Saint's Rest,' with a resolution that each member should read it through within a given time—say between communion seasons—and then select another, and make each book the subject of conversation in church meetings and social circles; and he believed it would be a powerful means of promoting the spirituality of the church, and of counteracting the evil influences, which continually surround us from a worldly press, and a press of the world. The influence of the Pulpit, too, would thus be quadrupled—having something to sustain and deepen its impressions; and the minister would thus be enabled to adapt his instructions to the known condition and state of mind of the hearer. A clergyman had adopted this course in respect to his congregation—inducing them all to read Flavel on "Keeping the Heart"—and it has produced blessed results.

Rev. Seth Bliss said that it had been his privilege to mingle with great numbers of the ministers of New England, and very many of them had spoken of the influence of these very books in leading them to the Saviour, or in forming their religious character; and also of their influence on the spiritual state of their people. Many of the precious revivals enjoyed during the last few years in this state, had been greatly promoted by a blessing on this circulation; and the character of the converts for thoroughness and stability indicated the measure in which these books had been studied.

Rev. A. A. Phelps spoke of the special adaptation of this enterprise to the spiritual condition and wants of this city. The number who enjoyed, not the means of grace was alarmingly great, and this important means ought to be employed to reach them. The people were accessible on the subject of religion, and multitudes were inquiring after the truth. No less than 10,000 families in the city willingly receive a tract each month, and without doubt, would receive the volumes gladly if carried to them.

There was too much disposition to think that the summer might be passed without any efforts to receive or do good. Christians were saying, "four months"—August, September, October, November—and then cometh the harvest!—when there was work to do now, and good work too. This enterprise gave Christians something to do, and something to read. These books which we wish to

place in every family, were written in a state of mind, the joint product of a baptism of suffering and a baptism of the Holy Ghost; and those who read them will be made to sympathize with the writers in one respect or the other.

Rev. Dr. ANDERSON, regarded the volume enter-

prise as the most interesting movement of a local

nature undertaken for a long time, and one that will

be the most useful. It is the very thing that is now

needed in Boston. These books are full of old-fash-

ioned, practical religion; such as our fathers loved

and studied, and just such as laid the foundation of

all that is excellent and noble in New England

character.

Dr. A. wished to exert all the influence he had

to stimulate the distributors to finish their work

thoroughly and promptly. He reminded them of the

influence which this movement, successfully

carried out, would exert on New England and the

whole country. Great cities always exert a great

influence, and Boston pre-eminently. What if 30-

000 of these excellent volumes should be circu-

lated here! It would tell on the movements of the

Society in all parts of the land. His surprise was

that the enterprise had not been undertaken in this

city sooner. This is above all others a reading

community; and he should anticipate as the result

of the effort, a larger circulation than elsewhere in

proportion to the population. One of the distribu-

tors had informed him that by three hours' labor he

had sold 215 volumes, and even that did not sur-

prise him.

In his view the importance of this enterprise

could not be overestimated, as a means of increas-

ing intelligent piety, and raising the standard of

everything good. He entreated Pastors, and Sab-

bath school teachers, and all who love souls, to

cast in all their influence that the good work might

be speedily and efficiently accomplished. The

great and mighty dead and living are before us to

night, asking for admission into our dwellings, and

our hearts. Let them find a cordial welcome in

the city of the Puritans—and the prayers which

have gone up in past ages for just such blessings as

these, will be answered in rich blessings on the

descendants of the Puritans.

Rev. E. N. Kirk alluded to the Am. Tract So-

ciety, as an institution that shines as bright as the

diamond, in the eyes of angels; more glorious in

its design and achievements than any institution

of literature, science or the arts, in the view of hea-

ven. It stands on an important eminence, looking

over the country, and asking, "What is our part

in the great work of making this an intelligent, pa-

triotic and religious people?" And then it looks

abroad upon the earth, with the anxious enquiry,

"What can we do to save a world perishing in its

sins?"

The United States embraces a vast reading popu-

lation—proportionately greater than any other

part of the world. There are four times as many

newspapers printed in America as in the whole of

Great Britain proper. It is reading that is forming

the mind of the nation and making us what we are.

Even the men who control the press, underrate its

influence. He would say to Editors and Publishers,

"it is not a mere question whether you publish a

successful Journal; you are to stand at the bar of

God and meet your paper and its readers there; and

you must answer for the influence you are exer-

cising. You are moulding the character of the

mightiest nation on the globe."

The character of the popular literature is secular,

imaginative, and demoralizing; it lacks the in-

gredients suited to make this a sober, thinking peo-

ple. We ought to be a serious, thinking people,

familiar with great principles in morals, politics,

and religion. We ought to have sober views of

life to meet the responsibilities thrown upon us, as

a young Christian republic, in this age of the world.

In order to this, the American conscience wants

education, and the American heart wants to be

sanctified for God. This is what the American

Tract Society is aiming to do for us, and it is a

work timely and most blessed.

A large part of the volumes of this Society were

written about the time of the settlement of New

England, and some of these writers may have been

familiar with the men who first planted these colo-

nies. They contain the same spirit that was em-

bodied in the "May-Flower," and with all the

"wine" and "cant" and "strictness of the Sab-

bath," and all that is called ridiculous, Puritanism

has more than once saved our country, and made it

what it is. It is because New England had the

leaven of Puritanism in the cradle, that glorious

New England is what she is. And just so long as

the men who make our laws, and the men who

make our law-makers, are brought under the influ-

ence of Puritanism, through the Bible and such

books as the Tract Society publishes, there is hope of

the country.

There are two untoward tendencies bearing on

religious minds at the present time. 1. Christians

become entangled in political excitements. 2.

They "make haste to be rich." There is one

thing that will furnish the needed balance—intimate

communion with the best and holiest minds that

have ever existed.

There is also a strong tendency to superficial-

ness, both in the character of converts, and the

piety of the church. There is so much to wake up

and call the mind abroad, that there is great dan-

ger of neglecting that thorough cultivation of the

mind and heart, needful for a steady advance in the

divine life. We who preach the gospel, owe a

great debt of gratitude to the Tract Society for

coming to our aid, and drawing the attention of

our people to the great central truths of the gospel,

and to those important doctrines of grace, on which

the soul feeds and grows. If Christians or uncon-

verted men, come to hear us with their attention

laid called to the price of stocks, or the news from

Congress, the seed falls upon rocks, O how hard!

But if they come from under the keen, scrutinizing

glance of Baxter, as he "calls the unconverted," or

from a talk with Flavel about Christ as the "Foun-

tation of Life," our words of truth take hold on the

conscience.

Our fathers had better habits than we have.

Though they had fewer books, they made better

use of them. It is true that a city population have

less time to read, than those who reside in the

country; hence the necessity of economizing time.

There is too great a disproportion between talking

and acting, and reading and thinking. A young

mechanic in Virginia complained to his Pastor that

he could not find time to read. He was advised to

take two hours each day, from the time allotted to

sleep, for this purpose; and when he did he had

one of the best private libraries in the State, and

had been several years a valuable member of Con-

gress.

But what do you read? It is not an impertinent

or useless question; it is one of immense practical

moment. A lady once complained that she found

the Bible dry and uninteresting. I asked her what

else she read, and when she read the Bible. She

replied that "she usually occupied the morning

hours with the latest Novel; and in the afternoon

read a little History, and in the evening was gen-

erally occupied with company; but when she re-

tired for the night, she came to the Bible, and re-

ally found it a very dull book!" No wonder! Her

mind was at such an infinite intellectual and mor-

al distance from it, that it could not well be other-

wise. This is but one instance in a thousand of

the way in which the Bible and good books are

treated. Reading furnishes the materials,—the

substance—of thought; and your conversation will

be what your reading is. If the citizens of Boston

would read these books, and there were a con-

versational thermometer, it would range higher and

higher continually.

Mr. K. spoke of the experimental and scriptu-

ral character of the volumes—one sermon of Baxter

or Flavel containing as much of Bible doctrine

as three modern sermons—and asked, who would

not like to converse for an hour with one of these

noble men? But you may make them your daily

companions, and familiarize yourselves with their

best thoughts, and drink in their holy counsels and

their heavenly spirit.

What do you children read? He had never en-

tirely escaped from the injury done to himself, by a

book which he was allowed to read in his youth;

and he wanted parents to be careful what they

placed under the eye of their children. When your

children see that you read and love these

books, they will read and love them too.

When a student of Law, a single sentence of

Foster's "Essay on Decision of Character"—

"Where shall I go and what shall I do?"—turned

the whole current of his thoughts and life into a

new channel; and not unfrequently one thought

gives shape to the course and destiny of an immor-

tal being. He hoped that parents would see to it

that these richest thoughts of the holiest and wisest

men were placed within the reach of their chil-

dren, that their hearts may be moulded for heaven.

Rev. Mr. Blagden offered prayer, and Rev. Dr.

Jenks pronounced the benediction.

The above is but a meagre and imperfect sketch

of this important meeting. We trust its influence

will be seen in the wide diffusion in our commu-

nity of the invaluable writings so justly commended;

and in a vigorous impulse to that noble enterprise,

so ably advocated.

## BIBLICAL REPOSITORY FOR JULY.

This number was punctually issued in every

part of the country, we believe, on the first of July.

The first article is by Dr. Lindsey, President of the

College at Nashville, Tenn., and his object is to

show, that the popular and philosophic doctrine,

earnestly inculcated by Rousseau, that the original

or primeval condition of mankind was that of sav-

ages, is indefensible; it is a mere gratuitous and

baseless assumption. The civilization of Modern

Rome was derived from the Romans; theirs from

the Greeks; and theirs from the Egyptians and

other oriental nations. Prior to these latter nations,

savage life is unknown either to sacred or profane

history.

The second article is from the pen of President

Beecher, and is a continuation of the discussion on

baptism. The whole argument, in the opinion of

the writer, turns on three points. First, the im-

port of the Greek word *baptizo*. It is assumed by

the Baptists as improbable, that the verb can mean

to purify, without respect to mode, if it is also, in

other cases, to immerse. Pres. Beecher labors to

show, that this assumption is false, to prove the

existence of any opposite probability, and to estab-

lish by facts, that it has the meaning, to purify.

Second, the improbability of internal baptism in

Rom. 3, 4, and Col. 2: 12 has been assumed, and

external baptism has also been assumed without

proof. It has been shown in these discussions, that

the external sense, and not the internal sense, is

improbable, and that against the external sense

there is decisive proof. Third, it has also, been

assumed, that the practice of the fathers and others

is proof of their philology, and that, therefore, they

must have regarded the command to baptize as a

command to immerse. The indefensibility of this

assumption has also been shown. The result of

the whole is, that as to the mode of purification we

may enjoy Christian liberty; and that immeasur-

able evils attend the operation of those principles,

by which many are now trying to bring the church

upon exclusive ground.

Art. third is a brief essay on the utility of the

study of the classics as an intellectual discipline,

by Prof. Sanborn of Dartmouth College. In the ac-

quisition of the words and grammatical forms of a

new language, the memory is essentially improved.

The study of language enables one to form those

habits of patient investigation and nice discrimina-

tion, which are essential to intellectual culture.

The study of the classics tends to refine, chasten

and exalt the imagination. It refines and matures

the taste. It is, also, eminently useful in strength-

ening the reasoning powers.

Art. fourth furnishes some account of the reli-

gious literature of France and Switzerland, by an

American in Paris. The article is principally ta-

ken up in giving some account of a book on the

Plenary Inspiration of the Bible, by Prof. Gausson,

of the Theological School at Geneva. The definition

which he gives of Inspiration is, that it is that in-

explicable power which the Holy Spirit exercised

in former times, on the authors of the Sacred Scrip-

tures, to guide them, even in the employment of

the words which they used, and to preserve them

from all error, and also from all omission. In illus-

tration of this position, he discusses the objections

to inspiration, the evasions of the true doctrine, the

use of sacred criticism, and the Scriptural proofs

of the doctrine. The article is a long one, but not

without its value, as showing the mode in which

the defenders of the faith on the Continent are

maintaining the divine authority of the Bible.

Article fifth is a translation of an essay read

before the Royal Society of Gottingen, July 5, 1768,

by J. D. Michaelis, on the Antilevitical Chronology

of the Bible. The translator is Prof. Stephen

Chase of Dartmouth College.

The Common School system of New-England,

with some account of the recent improvements

adopted in Massachusetts and Connecticut, furnishes

the topic for the sixth article, by the Rev. Em-

erson Davis, of Westfield, Mass. Mr. Davis is a

member of the Massachusetts Board of Education,

and strenuously defends the measures of the Board

from the attacks which have been made upon them.

In regard to Normal schools, he thinks there can

be no doubt of their general utility. The great

question yet to be decided is, whether the people

in this country are sufficiently awake to the im-

portance of them, to be willing to endow and sus-

tain them. A great number of important and

well arranged facts are adduced in this article,

which may be of much service to the friends of

education in other States.

Art. seventh is an historical account of the Jewish

Rabbies and their Literature, by Dr. Nordheimer.

Many interesting facts are detailed in regard to the

Jewish schools in Mesopotamia, Persia, and Spain,

together with an account of the Hebrew liturgy

which has gradually grown up from a small begin-

Article eighth is the beginning of a Review of

Pres. Quincy's History of Harvard University, by

one of the professors of Yale College. It is not

the writer's object to enter on an examination of

the general contents of the volumes. He investi-

gates, more particularly, the remarks on the origin

and history of Yale College, in connection with

some other closely allied topics. Pres. Quincy

supposes that Yale College owed its foundation and

its characteristic features to a prevailing influ-

ence of the more rigid and strictly orthodox por-

tion of the clergy and laity of Boston and the vicinity.

The great fact alleged as the foundation of most of

his reasoning respecting the religious parties in

Massachusetts, so far at least as they have been con-

nected with the College at Cambridge, is this, that

the College was established on the broad principles

of religious liberty, as this species of liberality is

now understood. Two religious parties, according

to President Quincy's narrative, early arose in

Boston and the neighboring towns; one of which

was formed on the principles of liberality, while the

other was composed of the representatives of the

more rigid Puritans of the original stock. The lat-

ter, from opposition to Harvard, which was the

chosen seat of Catholicism, instigated the clergy of

Connecticut, who were predisposed to have a col-

lege of their own, to found such an institution on

principles entirely consonant with the peculiar re-

ligious views in which they both agreed. This

party of strict Calvinists in Massachusetts must,

therefore, be considered as the real founders of

Yale College. These positions the reviewer ex-

amines with the most entire command of his tem-

per, and in the most thorough manner, and quietly

overturns them with an array of facts and argu-

ments which cannot be gainsayed or set aside. We

are glad the reviewer has undertaken to do what

no other man in New-England is able to do so

well.

The ninth article is a brief exhibition of the

present state of Anglo-Saxon Literature. Excel-

lent helps are now at hand for the radical study of

the original elements of our venerable language.

In the works of Bosworth, Rask, Thorpe, Kemble,

Polgrave, Turner and others, the student will find

admirable auxiliaries for his studies.

The last article is a review of Coleman's Anti-

quities of the Christian church, by Prof. Emerson

of Andover. The work is commended as having

been faithfully done and as deserving, both in re-

spect to the matter, and the form in which it is

presented, an extensive circulation.

The number is closed by short notices of 23 new

works, and a few pages of literary intelligence.

The articles are sufficiently short and various to

meet the wants of many in the community. For

ourselves we should prefer longer articles, if neces-

sary in order to complete the exhibition of a sub-

ject, rather than to divide as is sometimes done, a

very important discussion into three or four unat-

tractive divisions.

## HOME MISSIONS.

Notices from the Home Missionary for July.

Mormonism has its strong hold in this Territory.

In one county it holds already the balance of pol-

itical power, and makes all office seekers its humble

servants. Where the delusion will end, cannot be

told; but its disciples claim all the miraculous gifts

and powers of the Apostles, and exhibit the utmost

zeal, overpowering the credulous, and multiplying

converts, not only in the Territory, but in other

parts of the United States and even in Europe,

whence they came to dwell in this "promised land."

The world has rarely seen such an amount of igno-

rance and blasphemy compounded into a religious

system, and yet, when unresisted by the preaching

of the truth as it is in Jesus, with all its absurdities

it runs, has free course, and bears down every







NO. 29.--VOL. XXVI.

NO. 29.---VOL. XXVI.

---

**JENKS & PALMER,**  
School Book Publishers and Wholesale Bookellers,  
Chambers, 131 Washington street, Boston,  
SUPPLY Towns, Country Traders, School Committees, &c  
with School, and other Books, Stationery, &c. at retail  
and by terms. May 14.

---

**NEW WORK BY ABOTT**

**THE Rollo Code of Morals; or The Rules of Duty for Children**—arranged with questions for the use of Schools. By Jacob Abbott, author of the *Young Men of the Bible*, &c. &c. New York: H. Holt & Co. 1877. 12mo. 128 pp. 10 cts.

"Confidence—Consensus, Justice, Honesty, Fidelity, Truth, Liberty, Peace, Love, Mercy, Pity, Kindness, Virtue, Purity, Duties to Parents, Duties to Friends, Duties to Neighbors, Duties to Playmates, Duties of School, Duties to God, Duties to Literature, Conscience—Justice, Rectitude, Duty to God.  
 In his day published and for sale, with lists and retail, by  
 CROCKER & BURNETT, 47 Washington street. Jy3

**Mrs. Osmond's Poetry of Flowers.**  
 A NEW and COMPLETE Poem, in which are added a supplementary Poem on Beauty, and a Poem on the Flower of the Heart. Impersonation. Edited by FRANCIS OSBORN, with elegant illustrations. LONDON: THE PUBLISHERS, 144 Washington street. Jy3

LANDY'S THEORY OF HORTICULTURE, or an attempt to explain the principal operations of gardening upon a Flower, in the language of the Flower. By J. A. HENNING and A. GEARY. With notes by J. A. HENNING and A. GEARY. 144 Washington street. Jy3

**Challenger's French Phrase Book.**  
 A CONVERSATIONAL PHRASES and Dialogues, French and English, compiled chiefly from the *Grammaire* of French and English, and the *Grammaire* of French and English, with many additions and corrections. Published by J. A. HENNING & CO., 144 Washington street. Jy3

**Dr. Channing's Lecture at Philadelphia.**

**A**N Address, delivered before the Mercantile Library Association of Philadelphia, May 11, 1841, by W. F. Channing. Just published by L. A. F. Johnson, No. 101 N. 2d St. Price 10 Cts.

*More testimony in favor of the merits of the Pictorial Illustrations of the Holy Bible, from the Rev. Hubbard Winslow, Pastor of the Boardman Street Church, Boston.*

Boston, June 22, 1847.  
“Messrs. Saxton and Pierce,—Gentlemen: I have examined the second volume of your ‘Pictorial Illustrations of the Holy Bible,’ and am happy to express great satisfaction in what has thus far introduced against the work, for so many different structures, both of which have been removed by a personal examination; I believe the illustrations to be in the most correct and judiciously, highly calculated to be in the manner of the original, and to enhance faith and interest in the sacred page.”

Very Respectfully yours, HUBBARD WINSLOW," July 9.

### BIBLES.

A large variety of Bibles and Testaments published by the Bible House, No. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853

French Strings, of first rate quality, for Double Basses, Bass Viols, Violins, Guitars, &c. Constantly on hand, and for sale at wholesale or retail, by JOHN ASHTON & CO.

[illegible]

the subscriber to furnish them as cheaply as the usual facts.

**TEMPERANCE EATING ROOM.**  
(No. 5, Wilson's Lane, near State St.)

R. CAMPBELL, would inform his friends and the public that the above well known Establishment, formerly kept by Mr. Cross, has been taken by him, and will endeavor to sustain its former high reputation—having attached to his establishment a pastry, bake house, he is enabled to provide his customers with every kind of pastry, fresh as usual cake is taken in the selection of articles, to have from the best bakers, some bread, custards and Pies of every kind, also, Home made Cakes, Buns and Doughnuts, Irish Potatoes, Soda Bread, &c., &c., Cocoa, Macaroons, &c., &c.  
H. J. S. J. S.

**CLOTHS AND CASSIMERES.**  
 The One Price Store may be obtained, CLOTH, CAS-

**Fine situation for a Teacher.**  
A SCHOOL of the high order for Young Ladies is now being built. It will be situated on the best site in the present town, who has had charge of it for many years.

For further particulars inquire at this Office. July 3.

**S. WINKLEY,**  
Merchant Tailor, 44 Congress street,  
KEEPS constantly on hand a general assortment of Cloths,  
Cassimeres, Vestings and Trimmer Pique, which he  
will make into garments at very low prices, and is per-  
fected attention to business, so make every exertion to please  
who may favor him with their patronage. *24m. 26.*

**WILK CLOTHS,**  
H. Cloths, all widths, suitable for Table Coverings, may

be obtained at the ONE PRICE STORE, No. 28 Washington street.

**TEMPERANCE WINE.**  
 I HAVE RECEIVED, a few Casks of the pure juice of the Grapes for Communion Service. This Wine is used by a large number of Churches, and is highly approved of as being the most desirable for those Wines that are charged with Bromine and other alcoholized spirits. The Temperance people can easily see the value, and a supply of this Wine is now on hand, and can be ordered from other Wines. A liberal discount will be made to churches. All orders from that country promptly attended to. Fully put up and sent to stores and Retail Dealers everywhere. For sale by JOHN GILBERT, 236, 105 Broadway of Bromfield street.  
 Geo. Scott

**Office, Bank, Factory, and**

**CHURCH CLOCKS.**  
THE Subscriber is requested to furnish a clock for Churches

and other public buildings of superior workmanship and short notice. Orders from a distance will receive prompt and careful attention. A. L. DENISON,  
116 West 15th street,  
P. Factor and other Clocks carefully repaired. *Just in.*

**TO PURCHASERS OF SILKS.**  
MIE subscriber begs leave again to direct their attention to his large stock of French Silks, as he will show them at former prices, notwithstanding the advance for duty of 25 per cent or more will be levied at the present session of Congress. Purchasers will save at least the amount of duty by availing themselves of the present opportunity. *Just in.*  
W. H. SMITH, Corner of West and Main streets.

**UMBRELLAS AND PARASOLS.**  
THE Subscribers offer for sale at their Dry Goods Store,

No. 34 Bond Square, an extensive assortment of Silks and Parasols, by the dozen or single, and all of which will be guaranteed as good as represented, and on long experience they flatter themselves they shall be able to give satisfaction to customers. Also, constantly for sale, 4, 4, 5 and 6 German and reliable covers, and German Coach Covers of all quality. Country traders are particularly invited to call and purchase. **MANLY & BRADSHAW.**  
Boston, April 2, 1841.

**NEW CHINA LAWNS.**

**UMBRELLAS AND PARASOLS.**  
All Sizes and Styles, manufactured and for sale,  
wholesale or retail, by **JOUAN ASSURON & CO.,** of  
Washington street. *Isle de France.*

\_\_\_\_\_